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## A Short Work on the Geography of Mexico and Central America from 2234 B. C. to 421 A. D.

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**Abstract:** "I have been asked the question, as have others of the ministry no doubt, "What evidences are there to establish the credibility of the Book of Mormon?" and now, after years of teaching and defending the Book, I am convinced that the geography, taken from a close study of location as found in the record itself, is the very best evidence that can be furnished to authenticate the record. Confident that the record gives a true history of ancient Americans who once lived upon this Western Continent, I have tried to make the Book itself give to us the much-to-be-desired map. To God be the honor."

A SHORT WORK  
ON THE  
GEOGRAPHY OF  
MEXICO  
AND  
CENTRAL AMERICA

FROM  
2234 B. C. to 421 A. D.

By  
L. E. HILLS

Independence, Missouri

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Independence, Mo.

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## PREFACE

I have been asked the question, as have others of the ministry no doubt, "What evidences are there to establish the credibility of the Book of Mormon?" and now, after years of teaching and defending the Book, I am convinced that the geography, taken from a close study of location as found in the record itself, is the very best evidence that can be furnished to authenticate the record. Confident that the record gives a true history of ancient Americans who once lived upon this Western Continent, I have tried to make the Book itself give to us the much-to-be-desired map. To God be the honor.

### NOTE

I have condensed some quotations for the sake of brevity.  
The Author.

### NOTE

This book has been published to put into convenient form such data as I have in hand for a study of the geography of Mexico and Central America from 2234 B. C. to 421 A. D., in order to submit the same to committees and students of Archæology in the Church, for due examination and consideration.

L. E. Hills, Author.

Independence, Mo.,

1917

## INTRODUCTORY NOTES

In Bulletin 28, Bureau of American Ethnology of the Smithsonian Institution on Page 622, we find this: "All these point to a region South of the Yucatan Peninsula as the *true center* of Central American Civilization. There the origin of American glyphic writing is doubtless to be sought; there lie the roots of that Ancient Culture" - - - - "Long before the coming of the Spaniards, aboriginal civilization must have reached its *highest point* in that region within a square *approximately* bounded by the fourteenth and eighteenth degrees of Latitude and the eighty-eighth and ninety-second degrees Longitude," and on page 645 — "The Mayan manuscripts originated in a region to the South of the Peninsula of Yucatan and we must seek in that region, that is, in the interior of Chiapas and Guatemala, for the primal seat and origin of the ancient civilization of Central America."

Sir John Herschel has said: "Every student who enters upon a scientific pursuit will find not only that he has much to *learn*, but much also to *unlearn*. He must strengthen himself for the *unprejudiced admission* of any conclusion which shall appear to be supported by *real evidence* and *logical argument*."

Above all else we need the Spirit of Light and Understanding for even the Apostles who were with Christ *all through His ministry* could not understand *until He opened their understanding*. Luke 24:45.

# Geography of Mexico and Central America

## From 2234 B. C. to 421 A. D.

ARCH. AND HIST. REF.		BOOK OF MORMON PAGE	OF REF. VERSE
Lehi leaves Jerusalem. 600 B. C.	We read in the record that in the commencement of the first year of the reign of Zedekiah, king of Judah, Lehi having dwelt in Jerusalem all his days, many prophets appeared, prophesying to the people that they must repent or the great city of Jerusalem would be destroyed. Much the same language is found in Jeremiah.	2 24	3 4
Jer. 49:34.	“Wherefore, if my father should dwell in the land after he had been commanded to flee out of the land, behold, he would also perish.”	8	80
Travel by Red sea and build ship.	Lehi took his family and departed into the wilderness, and later was joined by Ishmael and his family, and Zoram, the servant of Laban. They went down by the Red Sea, across the Indian Ocean, and there built a ship and sailed across the Pacific Ocean, landing on the west coast of Central America. This place was called the land of their first inheritance.	13 17 53 61 63 327	141-142 8 70 181 212 8
	“Now it was the custom to call their lands, and their cities, and villages after the name of him who first possessed them.”		
	A certain amount of territory around each city was called the land of the same name as the city.		
Location of Lamanites. 77 B. C.	LOCATION OF THE LAMANITES, 77 B.C., AND THE PROBABLE LOCATION OF THEIR LANDING-PLACE		
	Here we get the location of the Lamanites about 500 years after they landed in Central America.		
	“They were spread through the wilderness (mountains) <i>on the west in the land of Nephi.</i> ”	387	70
City of Nephi, Lamanites’ chief city.	Their principal city, at that time, was the city of Nephi, at the foot of the mountains separating the land of Nephi from the land of Zarahemla; this was long after the people of Nephi had left the land of Nephi and gone to the land of Zarahemla, and the Lamanites had taken possession of the land of Nephi and the city of Nephi.	475 387	101 68-69
	“Yea, and also <i>on the west of the land of Zarahemla, in the borders, by the seashore.</i> ”	387	71
Fathers’ first inheritance.	This would be along the Pacific coast in Guatemala. “And <i>on the west in the land of Nephi, in the place of their fathers’ first inheritance,</i> and thus bordering along by the seashore.”	387	71

ARCH. AND HIST.  
REF.BOOK OF  
MORMON REF.  
PAGE VERSE

Place of landing and first inheritance.	This shows the place of their fathers' first inheritance. It was bordering along on the Pacific seashore, and was a part of the land of Nephi, and was located by Alma <i>on the west</i> IN the land of Nephi. (I think the boundary lines of lands described in the Book of Mormon record have never been much changed.) They were led by the Lord across the Pacific Ocean, and from descriptions of the Waters of Sebus (Lake Hopango) I believe Lehi and people landed in <i>La Union Bay</i> , on the west side of the Gulf of Fonseca; and it is very probable that Salvador, or the eastern part of Salvador, was the land referred to as "the land of their fathers' first inheritance," yet considered by the Nephites as a part of the land of Nephi.	365	38
		387	71

NEPHI AND THREE BROTHERS DEPART  
FROM THE FIRST INHERITANCE

Death of Lehi.	Lehi died and was buried. "And it came to pass that not many days after his death Laman, Lemuel, and the sons of Ishmael were angry with me." . . . "But it sufficeth me to say that they did seek to take away my life." . "And it came to pass that the Lord did warn me, that I, Nephi, should depart from them, and flee into the wilderness (mountains), and all those who would go with me." . . "Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and <i>Sam, mine elder brother, and his family, and Jacob and Joseph, my younger brethren.</i> "	91	22-23
		94	24
		95	6
		95	7-8

It is not likely that they traveled in a straight line, but traveled about in the mountains many days seeking a location. The Indian traditions and legends, handed down for about 2,000 years, would probably become distorted; yet now, as we read the history of the events, known only in legends and traditions by the Indians, we can clearly see the facts revealed in them. Note a tradition of the Quiches of Guatemala:

Quiche legend.

NIMA-QUICHE AND THREE BROTHERS

"Travels in  
Central America."  
page 326

"When they (their ancestors) came into the land of Guatemala (people of Nephi came into Zarahemla), they found it already inhabited by a people of a different nation." "Nima-Quiche, more beloved than any, <i>was directed by an oracle</i> to leave with his people." . . . " <i>Nima-Quiche was accompanied by his three brothers.</i> " (Nephi and his three brothers, Sam, Jacob, and Joseph.)	95	8
	167	9-10

"After we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the name of the place 'Nephi.' "	95	11
		12

Soon after Nephi and people decided to settle in the valley, in the land now called Honduras, Nephi took the sword of Laban, and after the manner of it did make many swords, he	95	19
--	----	----

ARCH. AND HIST.  
REF.BOOK OF  
MORMON REF.  
PAGE VERSE

says, "lest by any means the people who were now called Lamanites should come upon us and destroy us."

Nephi had been taught by the Lord how to find iron ore, and how to use it. 53 72-73

Enc. Brit.,  
"Minerals of  
Honduras."

"Iron magnetite is found in Honduras so pure that it can be worked without the process of smelting."

Here they settled and built a city, and called it the city of Nephi. And the whole country, from the place where they first landed to the city of Nephi, was called "*The Land of Nephi*." 387 71

Land of Nephi.

## LOCATION OF THE LAND OF NEPHI.

From descriptions of this land given in the Book of Mormon, I locate the land of Nephi as Honduras and Salvador, in Central America.

"And the land of Nephi did run in a *straight course from the east sea to the west*." 485 8

Again, speaking of the land of Nephi: 387 68

"Which was divided from the land of Zarahemla by a narrow strip of wilderness (mountains) which ran from the sea east to the sea west." 69

This mountain range is a very important factor in discovering locations of the geography of the Book of Mormon.

Lamanites, converted by Ammon,

"Departed out of the land (of Nephi) and came into the wilderness (mountains) *which divided the land of Nephi from the land of Zarahemla*, and come over (the mountains)." 403 14

## LOCATION OF THE CITY OF NEPHI.

City of Nephi.

The Book of Mormon locates the city of Nephi at or near the foot of the mountains that divide the land of Nephi from the land of Zarahemla. 387 68-69  
403 14

Amalickiah, who by treachery had been appointed leader and chief commander of the Lamanite army, 475 100-101

". . . marched with his army to the land of Nephi, to the city of Nephi, *which was the chief city*."

Mountains call-  
ed Wilderness  
by Israelites.  
Num. 10:12.

The king of the Lamanites came out of the city to meet him with his guards. A servant of Amalickiah killed the king, and a cry was made that the guards or servants had killed their king, and Amalickiah sent his army in pursuit of the servants, and the servants of the king were frightened and fled into the wilderness and came over in the land of Zarahemla, and on the morrow (when the army returned from the pursuit of the servants of the king) *he* (Amalickiah) entered the city of Nephi. This shows the location of the city of Nephi at the foot of the mountains dividing the land of Nephi from the land of Zarahemla. 476 103  
106  
111

"Prehistoric Am-  
erica," Nadiall-  
ac, p. 328.

113

ARCH. AND HIST.  
REF.BOOK OF  
MORMON REF.  
PAGE VERSE"Prehistoric  
America," Na-  
dailac, p. 328.

The ruins of Copan, Honduras, are at the foot of the mountains separating Guatemala (Zarahemla) from Honduras (Nephi).

Bancroft, in giving the boundary of Honduras, gives the names of the mountain chains which form the boundary line between Honduras and Guatemala, and, describing the antiquities in Honduras, says:

"Native Races,"  
Vol. 4, pp. 69-  
77

"Copan, the most wonderful of all, and one of the most famous of American ruins. The location is in a most fertile region *near the Guatemalan boundary*, on the eastern bank of the Rio Copan."

Temple like  
Solomon's.

## A TEMPLE IN THE CITY OF NEPHI

"And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things <i>according to the law</i> of Moses . . . And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things." "Wherefore it could not be built like unto Solomon's temple." But the manner of the construction was like unto Solomon's.	95	14
. . .	96	22
. . .		24

THE RUINS OF A GREAT STONE CITY  
AT COPAN.Copan the city  
of Nephi.

The ruins at Copan, Honduras, Central America, are the remains of a hitherto unknown people, but, as works of art, proving that a people once occupied Central America, who were not savages, but skilled in the arts of civilization. Many have sought in vain to penetrate the mystery, who the people were who built and inhabited this great stone city. Mr. John Lloyd Stephens said it was situated in one of the most fertile valleys in Central America, at the foot of the mountain range that separates Guatemala from Honduras, on the left bank of the Copan river, as you ascend the stream. The wonderful ruins of Copan, like a wrecked bark in the midst of the ocean, with name effaced, and none to tell from whence she came, nor the cause of her destruction; yet in the Book of Mormon record is the light that will dissolve the darkness of what seemed an impenetrable mystery, for surely the ruins at Copan are the ruins of the city of Nephi, answering indeed wonderfully to location and description of that city as described in that record.

. . .	475	101
. . .	476	113

Mr. Stephens wrote in his "Travels in Central America, page 80:

"Travels in  
Central America,  
Stephens, pp.  
80-87.

"No plans or drawings have ever been published, nor anything that can give an idea of the valley of romance and wonder, where, as has been remarked, *the genii who attended on King Solomon seems to have been the artist.*"

ARCH. AND HIST.  
REF.BOOK OF  
MORMON REF.  
PAGE VERSE

The ruins extend along the river more than two miles, and in the rear is an unexplored forest in which there may be extensive ruins.

#### A TEMPLE RESEMBLING KING SOLOMON'S TEMPLE AT COPAN.

Temple.

The principal part of the ruins on the bank of the river is that of a temple. The front or river wall extends in a right line north and south 624 feet, and is from 60 to 90 feet high. It is made of cut stone, from three to six feet in length, and a foot and a half in breadth. The whole line of survey is 2,866 feet, which is gigantic and extraordinary for a ruined structure of the aborigines.

Mr. Stephens says:

Stephens'  
"Travels."

"By cutting down trees, we discovered the entrance to be on the north side by a passage thirty feet wide, and about three hundred feet long. On the right is a high range of steps to the terrace of the river wall. At the foot of this are six circular stones from eighteen inches to three feet in diameter—perhaps once the pedestals of columns or monuments now fallen and buried. At the end of the passage is the area, or courtyard, one hundred and forty feet long, and ninety broad, with steps on all sides. This was probably *the Most Holy Place in the Temple*. Beyond doubt it had been the theatre of great events, and imposing religious ceremonies. There were no idols, nor were there any vestiges of them, but on the left, two-thirds the way up the steps to the Holy Place, was a gigantic stone head, the portrait of some king, chieftian, or sage. In the middle of the temple area, elevated above a flight of steps, was an altar, the place of sacrifice. This altar was a solid block of stone *six feet square and four feet high*, resting on four globular stones, one under each corner."

A temple.

#### THE ALTAR, IN SHAPE AND SIZE, LIKE THE ALTAR OF BURNT OFFERINGS.

II. Chron. 3:1-  
3. Ezek. 43:12.  
Ex. 38:1.  
Ex. 40:29.

This temple, in the ruins of Copan, is indeed like the temple of Solomon which was built on Mount Moriah, "upon the top of the mountain," with the Holy Place and the Most Holy Place, and the altar of burnt offerings 5 cubits (7½ feet) square and 4½ feet high, just a trifle larger than the square stone altar in the temple of Copan.

"The people gathered themselves together throughout all the land, that they might *go up* to the temple to hear the words which King Benjamin should speak unto them. *And they also took of the firstlings of their flocks, that they might offer sacrifices and burnt offerings, according to the law of Moses.*"

209 28  
210 30

ARCH. AND HIST.  
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PAGE VERSE

“The words which Jacob, the brother of Nephi, spake 169 1-2  
unto the people of Nephi after the death of Nephi:  
“Now, my beloved brethren, *I come up into the temple*  
this day that I might declare unto you the word of God.” ’  
(This was the temple in the city of Nephi (Copan).

## THE BORDERS OF THE LAND OF NEPHI.

From the descriptions given in the record, of the bound-  
ary lines of the land of Nephi, we are given a number of im-  
portant locations.

The land of Nephi, “which was divided from the land 387 68  
of Zarahemla by a narrow strip of wilderness (mountains),  
which ran from the sea east, even to the sea west, and the  
place of their fathers’ first inheritance on the west seashore.” 69  
71

A sea they called “the sea east,” another they called  
“the sea west,” and this range of mountains, called in a num-  
ber of places “*the borders of the land of Nephi,*’ as you may  
see in the following:

King Mosiah granted that *sixteen of their strong men* 227 3-6-7-8  
*might go from Zarahemla to the land of Nephi, to the land*  
*of Shilom, which was in the land of Nephi.*

“And when they had wandered forty days they came 203 6  
to a hill (mountain) which is north of the land of Shilom,  
and there they pitched their tents, and Ammon took three  
of his brethren *and they went down into the land of Nephi.*

The sixteen men coming from the land of Zarahemla did  
not reach the land of Nephi until they came to Shilom. It is 227 3-7  
evident that Shilom and Lehi Nephi were located in the  
mountains separating the land of Nephi from the land of  
Zarahemla, or, as stated in the record, *in the borders of the*  
*land of Nephi.* 313 3-4

Alma went about privately among the people of Shilom 258 28-32  
and Lehi Nephi to teach the words of Abinadi, and as many as  
believed him did go forth to a place which was called Mormon,  
having received its name from the king, *being in the borders*  
*of the land.* 33

A Spring.  
Deut. 8:7.

“Now there was in Mormon a *fountain* of pure water.” 43

“*All these things were done in the borders of the land,*” or 261 68

Waters of  
Mormon.

in the narrow strip of wilderness that composed the borders, or  
boundary line dividing the land of Nephi from the land of  
Zarahemla, which ran from the sea east, even to the sea 387 68-69  
west, Now, as we look along this mountain range separating 403 14

A Lake.  
Josh. 11:5.

Honduras and Salvador from Guatemala, we find Lake Guija  
(Ge-ha), part in Salvador and part in Guatemala, in the  
mountain range dividing Salvador and Guatemala.

ARCH. AND HIST.  
REF.BOOK OF  
MORMON REF.  
PAGE VERSE

## LAKE GUIJA (GE-HA) THE WATERS OF MORMON.

Lake Guija in the boundary (mountains) between Guatemala and Slavador, at an altitude of three thousand feet, nine miles long and six miles wide, is fine spring water and filled with fish, as we read in the encyclopædias. It was a beautiful valley, and the record says, "Game was plentiful." 258 32  
It was surrounded by mountains and had an outlet into the 261 66-68  
river Lempa of Salvador. 313 3-4

"Native Races,"  
Vol. IV., pp.  
115-116.

In "Native Races," I read of a ruins called Cinaca Micallo, a short distance southwest of Lake Guija, and the description of the ruins has several points of agreement with the description of the city of Shilom as given in the Book of Mormon record.

Alma teaching  
by night the  
people of Shi-  
lom.

"Alma went about privately among the people (of Shilom) and began to teach the words of Abinadi . . . Now there was in Mormon a fountain of purewater, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime from the searchers of the king." 258 28-32-  
33

DESCRIPTION OF SHILOM AND THE RUINS AT  
CINACA MICALLO COMPARED."Native Races,"  
Vol. IV., pp.  
115-116.

A wall around the city of Shilom; could look over all 235 11  
the land round about; and the statement, "we will pass through 240 16  
the secret pass;" the ruins a short distance southwest of the 272 10  
lake; the remains of a wall around the ruins of the city; the  
ruins on a high plateau, with a view all over Salvador; and a  
subterranean passage-way out of the city found.

"Ancient America," Baldwin, p.  
124.DEPARTURE OF THE NEPHITES FROM THE  
LAND OF NEPHI, ABOUT 200 B. C.

The Nephites continued to live in the land of Nephi until about 200 B. C., when they were warned to leave this land as follows:

The people of  
Zarahemla  
discovered.

"He, Mosiah, being warned of the Lord that he should 201 19-22  
flee out of the land of Nephi, and as many as would hearken  
unto the voice of the Lord should also depart out of  
the land with him into the wilderness, and they were ad-  
monished continually by the Lord, and were led by the  
power of His arm through the wilderness until they came  
down into the land which is called the land of Zarahemla,  
and they discovered a people who were called the people of  
Zarahemla."

Mosiah carries  
plates of brass.

"Now there was great rejoicing among the people of 279 78  
Zarahemla, and also Zarahemla did rejoice exceedingly be-  
cause the Lord had sent the people of Mosiah with the  
plates of brass which contained the rerord of the Jews. Be-  
hold, and it came to pass that Mosiah discovered that the  
people of Zarahemla came out from Jerusalem at the time

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that Zedekiah, king of Judah, was carried away captive into Babylon, and they journeyed into the wilderness, and were brought by the hand of the Lord across the great waters into the land where Mosiah discovered them, and they had dwelt there from that time forward.

562 129

ANCIENT AMERICA'S GREATEST CIVILIZATION  
IN GUATEMALA, CENTRAL AMERICA.

Article of  
Bernard Meekham,  
1910.

An article written by Mr. Bernard Meekham and published June 13th, 1910, has this statement in it:

"The greatest civilization upon the western continent flourished in the Usumacinta Valley, where stand many majestic ruins. In the once great city of Tikal, Guatemala, evidences were found that they used a kind of paper, prepared from wood fiber; had books and libraries; also had a kind of telescope for astronomical observations; also had a historic chronological calendar. *The gorgeous Aztec and Inca civilizations were lower forms, living on the higher that had preceded them, as is attested by the records of their conquerors.*"

Paper  
Books.  
Telescope.  
Calendar.

PLACE OF LANDING OF PEOPLE OF ZARAHEMLA.

Note the names in the beginning of the following quotation, and the history that follows, and notice that this is the place of the landing of Mulek and his people, later called "*the people of Zarahemla.*"

562 129

"Native Races,"  
Vol. V., p. 195.

"The Olmecs and Xicalancas (Ze-cal-an-cas), who were sometimes represented as two nations, and sometimes as a division of the same nation, and regarded by all authorities as Nahuas . . . Tabasco was the region traditionally settled by them. They are regarded as the first of the Nahua nation in this region, *and; are first noticed by tradition on the southeast coast, whither they had come in ships, from the east . . .* Their national names are derived from those of their first rulers, Olmecatl and Xicalancatl."

"Native Races,"  
Vol. V., pp.195-  
196.

Two ancient cities called Xicalanco are reported on the Gulf coast, one on a point of land just below Vera Cruz, the other on the point of land at the entrance to Laguna de Terminos. The two Xicalancos may be the two landing places of the people of Zarahemla. Xicalanco, derived from Zarahemla, X having the sound of Z.

"Itz-lil-xochitl tells us they occupied the land in the third age (which may mean the third colony), landing on the east coast as far as the land of Papuha (muddy water) or in the region about the Laguna de Terminos."

"The Olmecs (Muleks), seem to have been a very ancient people, bordering on, or mixed with the Xicalancas (Ze-cal-an-cas). The name Olmec seems to have been the

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REF.BOOK OF  
MORMON REF.  
PAGE VERSE"Native Races,"  
Vol. II., p. 113.

designation of a phase, or era, of the Nahua (Nephite) civilization preceeding that known as the Toltecs. It is impossible to determine accurately whether the Xicalancas (Zerahemlas) should be classed with the Nahua or Maya element, although probably with the former."

After the people of Zarahemla (Ze-cal-an-cas) were discovered by the Nephites, they became people of Nephi, or Nahuas.	280	90
	201	25
	279	78
The people of Zarahemla, before Zarahemla's time, were called the people of Mulek (Olmecs).	562	139
	572	56

THE CLIMATE IN THE LAND OF ZARAHEMPLA  
(GUATEMALA).

"Native Races,"  
Vol. I., p. 685.

"And there were some who died with fevers, which at some seasons of the year were very frequent in the land. But not so much with fevers, because of the excellent qualities of the many plants and roots, which God had prepared, to remove the cause of diseases to which man was subject <i>by the nature of the climate.</i> "	473	75
--	-----	----

'Zeezrom lay sick at Sidom with a burning fever,' etc.	357	89
--	-----	----

Fevers are very frequent in Guatemala at some seasons of the year.

THE NAHUAS (NEPHITES) IN GUATEMALA  
(ZARAHEMPLA).

"Native Races,"  
Vol. V., p. 544.

"The Nahua power in primitive times extended over Guatemala, as did the Maya power, and the long struggle between the two rival powers (Nahua, Nephite, and Maya, Lamanite) was no local contest, but was through the whole country from Anahuac to Guatemala, and perhaps still farther south."

"Native Races,"  
Vol. V., p. 235,  
footnotes.

Orozco G. Berra is quoted by Mr. Bancroft as follows:

Judging from the occurrence of Nahua names *in Guatemala*, that nations speaking Nahua were formerly located there, and were overcome either by Maya-speaking tribes that they found in the country, *or that invaded the country after them.*"

"Native Races,"  
Vol. V., p. 553.

The narrative of the Popol Vuh condenses in the preceding paragraphs the history of the Quiches during the whole time that elapsed *between the scattering of the Nahuas before the fifth century*, and the final establishment of the Quiche empire, an event whose exact date is unknown, for we have nothing but approximate dates in this aboriginal history of *Guatemala.*"

"Native Races,"  
V I. V., pp. 227-  
228.

"A Maya manuscript translated by Pio Perez, first published in Mr. Stephens' work on Yucatan, and later with the work of Bishop Landa, which begins as follows: (Then follows a list of katunes, etc.) *'This document assumes to give a most important date, that of the overthrow*

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REF.

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PAGE VERSE

of the *Nahua power in Chiapas*. Abbe Brasseur, in his translation of the document in Landa's work, concluded it should be 401 A. D."

"Native Races,"  
Vol. V., p. 229.

"A Mexican document, known only through Brasseur de Bourbourg, and by him called the 'Codex Gondra,' furnishes some additional information respecting *the overthrow of the Nahua power in Central America*."

All these citations, with *many more* that might be given, show the overthrow and migration of the Nahua people from Central America up into Mexico, and I am sure the Nahuas referred to are the people called Nephites in the Book of Mormon that were overthrown and driven north in the fourth century A. D.

#### CENTRAL AMERICAN LEGENDS.

Quetzal-Coatl,  
or the Christ.

"The greatest legend, so full of noble suggestions, relates to Quetzal-Coatl, who came from the eastern world to *Guatemala*, and the Golden Age that arose under his preaching, when the birds sang never before so sweetly, when the flowers bloomed never before so brightly, and a single ear of corn taxed the strength of a man, and no violence was allowed to bird, beast, or man. Quetzal-Coatl, of whom the beautiful bird of *Guatemala*, the Quetzal, is still a reminder."

"South America  
and Panama."  
Hezekiah But-  
terworth, pp. 3-  
4.

#### PLUME OF QUETZAL FEATHERS

Bancroft's  
"Native Races,"  
Vol. II., p. 635.

Whenever the Maya king appeared in public he was always attended by a large company, and wore a long, white robe; his crown was a plain golden circle, wider on the forehead than behind, and surmounted with a plume of Quetzal feathers. This bird was reserved for the king and highest nobles, death being the penalty, according to Ordonez, for one of the lower ranks who should capture the bird or wear its plumage.

Sacred packs  
of the Osage  
Indians, Okla-  
homa.

Des Moines  
*Capital*, April 3,  
1911.

"Washington, D. C., April 3, 1911. —Officials of the Bureau of American Ethnology of the Smithsonian Institution are highly pleased over the acquisition of a sacred pack of the Osage Indians; very few, if any, have ever been obtained by scientists before. These sacred packs are precious from a religious standpoint of the Indians, and are put in charge of the priest, or medicine-man, who keeps them carefully hidden. At certain periods they are opened, and the contents worshiped, amid the most elaborate ceremonies; but even at these times only the chosen men of the tribe are allowed to see the strange and sacred contents. This pack was secured for the National Museum by Francis le Fleshche, an educated Omaha Indian. One of these was opened with much care by Dr. Walter Hough, who found the outside to be made of a rare Indian fabric, woven of the silky brown hair of the buffalo. Inside of

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this was a buckskin bag, and the last bundle inside the buckskin bag was the most important of all, for it represented the Holy of Holies. In this bundle was a buckskin object resembling a head-band, and inside of this was found the most sacred object, the body of a (Quetzal) bird, which had been mummified and was a brilliant vermilion and green."— *Des Moines Capital*, April 3, 1911,

This shows that the Osage Indians had a knowledge of the sacred emblem of Quetzal-Coatl, and had this bird of Guatemala mummified as an object of worship in Oklahoma.

## THE MORNING STAR

Samuel, the Lamanite prophet, telling of the signs of the birth of Christ, says:

A new star. "And, behold, there shall be a new star arise, such an one as ye have never beheld, and this also shall be a sign unto you." 591 59

On page 602 we read a description of the signs of the birth of Christ:

"And it came to pass also that a new star did appear, according to the word." 602 24

"Native Races,"  
Vol. V., p. 544.

An occurrence is related by Torquemada as follows:

"After the people had multiplied and increased, it was made known in Utatlan and Guatemala, that a God had been born." 602 22-24

## MORNING STAR CONNECTED WITH DEITY.

Morning Star.

Bureau of American Ethnology, Bul. 28, p. 359.

Morning Star.

The Augustine monk Padre Jeronimo Roman y Zamora relates of the tribe settled on the borders of the Zapotec and Mixtec countries, that they paid great reverence to the morning star, and kept an accurate record of its appearance, as observations of the stars was the duty of the priests. *The Morning Star*, it seems, was ever regarded as connected with the Deity. They said that Quetzal-Coatl died when the star became visible.

"Native Races,"  
Vol. III., p. 267.

"Quetzal-Coatl was represented as of white complexion, clothed in a white robe; the morning star was his symbol."

## THE BRAZEN SERPENT RAISED BY MOSES

## A TYPE OF CHRIST

Brazen serpent typical of Christ. Num. 21:9 and John 3:14-15.

"Behold, he was spoken of by Moses; yea, and behold, a type was raised up in the wilderness, that whosoever would look upon it might live."

427 191

Christ appeared in America. John 10:16.

We see by this statement that the Nephites knew of the brazen serpent raised by Moses, and that it was the symbol of the coming Messiah; when Christ appeared to them as described on page 632, it said; "*He descended out of heaven, clothed in a white robe.*" Thus the reason for the selection of the beautiful bird of Guatemala as his emblem, calling it "Quetzal" after Quetzal-Coatl, because of his power to pass through the air.

632 9-11

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"Native Races,"  
Vol. III., p.  
250.  
Temples like  
Solomon's.

"This Quetzal-Coatl is now held as a deity and called the God of the Air; everywhere an infinite number of temples have been raised to him, and everywhere his statue or picture is found." "His emblematic name, "The Bird-Serpent," and his rebus and cross *are at Palenque.*" (A bird because he could pass through the air, and a serpent because of the type raised by Moses, of which they knew.)

96 22  
209 27

*Ibid.*, Vol III.,  
p. 267.

Brazen serpent.  
Num. 21:9

The sacred bird of Guatemala, named for Quetzal-Coatl, is carved in this temple at Palenque, where the legends say this white man appeared.

571 47

Bureau Amer.  
Eth., Bul. 28,  
p. 583.

"Native Races,"  
Vol. III., pp.  
267-271.

The legends describe him as being born of a virgin, coming from the distant Orient, and dressed in a white robe. This is a very remarkable description, agreeing most wonderfully with the description as given on pages 631-632, Book of Mormon, as follows:

"Ant now it came to pass that there was a great multitude gathered together of the people of Nephi round about the temple, which was in the land Bountiful. . . . And they heard a voice, but could not tell from whence it came. They heard it a second and third time. It said unto them, 'Behold, my beloved Son, in whom I am well pleased. In whom I have glorified my name; hear ye him.' And it came to pass as they understood, they cast their eyes again towards heaven, and, behold, they saw a Man descending out of heaven, and *he was clothed in a white robe*, and he stretched forth his hand and spake unto the people, saying, '*Behold, I am Jeus Christ*, of whom the prophets testified should come into the world.'"

631 1  
and  
632 9  
10  
11

Christ in Cen-  
tral America.

#### PLACE WHERE QUETZAL-COATL APPEARED TO THE ANCIENT AMERICANS

"Native Races,"  
Vol. IV., p. 287.

The temple of the Cross, in the ruins at Palenque, which is in Anahuac Xicalanco, gives us location for the appearance of Quetzal-Coatl, referred to in so many legends. Mr. Prescott, in "The Conquest of Mexico," Vol. II., p. 388, says of Quetzal-Coatl:

"Conquest of  
Mexico,"  
Vol. II., p. 388

"He was the white man who came from the East, and who, after presiding over the golden age of *Anahuac*, disappeared as mysteriously as he had come."

Hezekiah  
Butterworth,  
Hist. of S. A.  
and Panama,"  
pp. 3-4.

Hezekiah Butterworth, in his book, "A Popular History of South America and Panama," pp. 3-4, says of the legend of Quetzal-Coatl:

"He came from the eastern world to *Guatemala*, and to the golden age that arose under his preaching, when the birds sang never so sweetly; when the flowers bloomed never so brightly —of whom the beautiful *bird of Guatemala*, the Quetzal, is still a reminder."

"The point at the entrance of Laguna de Terminos still bears the name of Xicalanco, and this whole region is

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said to have borne the name of Anahuac Xicalanco." (The seaport of the people of Zarahemla.)

Bureau of American Ethnology, Bul. 28, p. 258.

"Native Races," Vol. II., pp. 111, 87-88, 379.

There were three places referred to by the ancient Americans as Anahuac (meaning maritime people, or having commerce by sea): The oldest, "Tabasco," called Anahuac Xicalanco, the seaport or harbor in Laguna de Terminos; the next, Oaxaca, on the Pacific Ocean, with a harbor at Salina Cruz, and called Anahuac Ayotlan; the last, the valley of Mexico, one hundred and sixty miles in circuit, called Anahuac, that is to say, "a country by the waters," taking its name from the lakes that formerly occupied one-tenth of its area, with an elevation of 7,500 feet.

The first two Anahuacs may be seen as the seaports referred to in the Book of Mormon, "the shipping of timber into the land northward"; first, Laguna de Terminos, and, second, ships built by Hagoth in the Pacific, Salina Cruz.	549 540 541	10 6 12-14
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#### LAND OF MANY WATERS

Waters, lakes, rivers, fountains.

I will now take up and examine the land described in a number of places in the record as a land of many waters, large bodies of water and many rivers, etc. On page 232, verse 60, we read of King Limhi sending forty-three men from Lehi-Nephi into the wilderness, that thereby they might find the land of Zarahemla, and might appeal unto their brethren to deliver them out of bondage; and they were lost in the wilderness for the space of many days; yet they were diligent, but found not the land of Zarahemla, but returned to this land, having traveled in a land of many waters, having discovered a land that was covered with bones of men and of beasts, etc.; and was also covered with ruins of buildings of every kind. I call attention to the fact, especially, that these bodies of water, or lakes, were where the bones of men and ruins of buildings were discovered, and the ruins of these cities were of stone and are still standing in Mexico.

232 60-62

Ruins of buildings found in the land of many waters.

We turn from this statement to one other:

Morianton directs them to flee north.

"Therefore Morianton put it into their hearts that they should flee to the land that was northward, which was covered with large bodies of water, and take possession of the land which was northward."	488	30
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Could not have traveled up into United States.

This shows that these men had a knowledge at this time of a land northward, where there were many lakes. Surely one can see that people in South America could not have traveled away up into the United States, and be acquainted with the large bodies of water, as some have supposed, referred to as the Great Lakes of the United States; but it was the beautiful lakes located in the central part of Merico, and they were going from eastern Guatemala to Mexico, and Moroni sent an army to head them, etc., etc.	488	34-35
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ARCH. AND HIST. REF.		BOOK OF MORMON PAGE	OF REF. VERSE
Contentions and desertions.	<p>“And it came to pass in the forty and sixth year there was much contention and many dissensions, in the which there were an exceeding great many that departed out of the land of Zarahemla, and went forth into the land northward, to inherit the land, and they did travel to an exceeding great distance, insomuch that they came to large bodies of water and many rivers.”</p>	548	3 4 5 10
Went an exceeding great distance.	<p>Many have supposed that this description just referred to, especially the “exceeding great distance,” implies a journey from South America, through Central America, to the Great Lakes in the United States; but we must be careful in jumping to conclusions that are altogether unwarranted. The only mode of travel that we know of was on foot. Men, women, and children, and, as we are told in a number of places, they drove their stock, showing that it could not have been a very great journey that they could have made in a day, and that a thousand miles would be an exceeding great distance for a people to travel, burdened with families, stock, etc. But we read the 5th verse, which adds a little light:</p>		
Travel of Nephites with families and stock would be slow.	<p>“Yea, and even they did spread forth in all parts of the land, into whatsoever part had not been rendered desolate, and without timber, because of the many inhabitants who had before inhabited the land.”</p>	549	5
Settled in land not desolate, but for timber, etc.	<p>If we stop and think for a moment upon this statement, there is but one conclusion that we can come to, and that is, that this was not the whole United States. There was no time in the past when the whole of the United States was rendered desolate of timber, etc., and then a people emigrating into that land to spread forth into the whole of the land would take millions of people to spread over the United States and populate it according to the description given in this book.</p>		
Could not have been the United States.	<p>The following verse:</p>		
In Land of Desolation, or Place of the Dead.	<p>“And no part of the land was desolate, save it were for timber, etc., but, because of the greatness of the destruction of the people who had before inhabited the land, it was called Desolate.”</p>	549 360	6 17 18 19
Location of the Land of Desolation and Land of Moron.	<p>The land south of where the Jaredites had settled was the land that was later called by the people of Zarahemla the Land of Desolation; south of the land of Moron to the Isthmus of Tehuantepec. Moron extended north from Tula to Panuco along the sea-coast, and regions round about. There the ruins are to-day. And the description of the land northward, as given in the record, “sea on the east and sea on the west,” etc., shows that it must have been the land of Mexico, and it is very doubtful if it was ever very much above the lakes in the central part of Mexico.</p>	729	43
Boundaries of the land northward.			
Nephites multiply.	<p>In the 8th verse it tells us that they did multiply and spread and go forth <i>from the land southward to the land northward</i>, and did spread, insomuch that they began to cover the</p>	549	8

ARCH. AND HIST. REF.		BOOK OF MORMON	REF. VERSE
		PAGE	
Spread northward.	face of the whole earth, <i>from the sea south to sea north, from the sea west to the sea east.</i> This is a peculiar statement, and one we need to look at closely, consulting the map to see how this could be. Mexico runs south and then east through the Isthmus of Tehuantepec, and at the isthmus there is a sea south and a sea north, and up in the central part of Mexico there is a sea west and a sea east; taking all things into consideration, in the description of this land, this is the only application one can make of these various seas described.		
Boundaries.			
Timber shipped northward.	“And it came to pass, as timber was exceeding scarce in the land northward, they did send forth much <i>by the way of shipping</i> , and thus they did enable the people in the land northward that they might build many cities, both of wood and of cement.”	549	10
Considerable coast traffic.	In making a close examination of various statements of their ships and shipping, I have discovered that there was coast traffic in the gulf of Mexico. Their vessels must have been a very primitive make, and probably used only in navigating along the coast; and it was this way they had for shipping timber and provisions, most likely, from Laguna de Terminos, Bay of Campeche, Tabasco, up along the coast of Mexico, where the Nephites had settled.		
<b>SHIPS BUILT ON THE PACIFIC COAST</b>			
Hagoth builds ships.	“And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built him an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the <i>west sea</i> , by the narrow neck which led into the land northward.”	540	6
	This verse will bear a very close study. Hagoth, a curious man, built a large ship for navigating the Pacific Ocean. No doubt the sea and conditions were much rougher than that upon the Gulf, and the first and only record of ship-building upon the Pacific. “In the thirty and eight year this man built other ships,” and in verse 12 we read:		
Other ships sail.	“And it came to pass that one other ship also did sail forth, and whither they did go we know not.”	540	12
	The statement “ <i>one other ship</i> ” implies that it was the last ship that was built on the Pacific coast; but in verse 14, in the thirty and ninth year of the reign of the Judges, we read that one Corianton had gone forth to the land northward in a ship to carry forth provisions unto the people who had gone forth into that land. With these statements we can see that the Nephites were shipping provisions and shipping timber to the Nephites who had gone into the land northward. It must have been from somewhere along on the Bay of Campeche, in the Gulf of Mexico, sailing along the coast up as far as Tampico and intermediate points.	540	14
Provisions shipped to the north.			

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On page 689 we read in verses 24 and 25 as follows:

Nephite armies in retreat.	“In the three hundred and twenty and seventh year the Lamanites did come upon us with exceeding great power, insomuch that they did frighten my armies. Therefore they would not fight, and they began to retreat towards the north countries.”	689	24
		689	25

Isthmus divid- ing land north- ward from land southward.	I wish to stop here for a moment and call attention to the statement found on page 388, verse 75. There it says <i>the land northward was called Desolation, and the land southward was called Bountiful</i> , an isthmus dividing the two lands. If they began to retreat towards the north country, they must have been moving towards the Isthmus of Tehuantepec, going toward Mexico, and the 25th verse says:	388	75
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Defenses set up.	“And it came to pass that we did come to the city of Angola, and we did take possession of the city, and make preparation to defend ourselves against the Lamanites.”	689	25
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#### RUINS OF ANCIENT CITIES.

Land divided be- tween Nephites and Lamanites.	The ruins of this city now stand on the Grijalva River, and are called to-day Huin Anguillo. A little later, a treaty was made between the Lamanites and Nephites, “and the Lamanites did give unto us the land northward, yea, even to the narrow pass which led into the land southward, and we did give the Lamanites all the land southward;” and on page 693 we find <i>the Nephite army located at the city of Desolation, in the borders of this narrow pass</i> which led into the land southward. It shows us that their going in to the land northward was only going through the Isthmus of Tehuantepec, and into the land of Desolation. Surely a person should see that these locations are made very clear in the Book of Mormon, and there is no reason for such unreasonable stretches of imagination as some seem to have had as to their journeys, etc.	692	60 61 62
City of Desola- tion in borders of narrow pass.		693	69 71

It was here at this city of Desolation where the final destruction of the Nephites began.

Nephites driven back into Land of Desolation.	“And it came to pass that the army of the Nephites were driven back to the land of Desolation, and while they were yet weary a fresh army of the Lamanites did come upon them, and they had a sore battle, insomuch that the Lamanites did take possession of the city Desolation, and did slay many of the Nephites, and did take many prisoners, and the remainder did flee and join the inhabitants of the city of Teancum. Now the city of Teancum did lay in the borders by the seashore, and it was also near the city Desolation.”	695	3-4
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#### THE NARROW PASS, OR ISTHMUS, FORTIFIED.

	“And the Nephites, and the armies of Moronihah, were driven even into the land of Bountiful; and there they did fortify against the Lamanites, <i>from the west sea</i>	553	39
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*even to the east, it being a day's journey for a Nephite on the line which they fortified, and stationed their armies to defend their north countries."*

The custom of the Nephites in fortifying localities was in building cities and fortifying the cities; for example, see the 22d chapter of Alma.

485 1-16

This was done in fortifying the narrow pass; building a number of fortified cities, as stated, *from the west sea to the east*, leading me to the conclusion that their greatest danger was from the approach of the enemy along the Pacific coast, or west sea. These cities were Teancum, Jordan, Boaz, Jashon, and Shem, and possibly others; then back of the frontier posts were others with reserve armies to assist the weak places; such was the city of Desolation no doubt, and many of the ruins still remain of these fortified places.

691 43  
48  
693 69-70  
695 4  
697 22  
698 28"Native Races,"  
Vol. IV., p. 368.

#### A NUMBER OF FORTIFIED CITIES IN THE ISTHMUS TO PROTECT THE PEOPLE IN THE LAND NORTTHWARD.

Nephites had  
fortified cities  
in the Isthmus..

The ruins of the city of Teancum still stand near the Pacific seashore, and a town by the name of Tehuantepec near by. Tehuantepec, I believe, is derived from Teancum, and the location as described in the book is perfect. From this place, back to the city of Desolation, then to the cities of Boaz and Jordan, a short distance north of Teancum, as we read on page 698, verse 28. Here they defeated the Lamanites and maintained their stronghold, "and there were also other cities which were maintained by the Nephites," so that the Lamanites could not get into the country which lay before them to destroy the inhabitants of the land.

696 10  
697 21-22  
698 28Teancum (ruins  
now near  
Tehuantepec).  
"Guingola."Jordan, now  
just north of  
Tehuantepec.The Nephites  
fleeing.

30

32

"And it came to pass in whatsoever land we had passed by and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns and villages burned with fire, and thus the three hundred and seventy and ninth year passed away, and it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we descended against them boldly, but it was all in vain, for so great was their number that they did tread the people of the Nephites under their feet."

From now on it seems to have been a rout, as we read in verse 33, as follows:

"And it came to pass that we did begin again to take our flight, and those whose flight was swifter than the Lamanites did escape, and those whose flight did not exceed the Lamanites were swept down and destroyed."

33

Nephites  
in a rout.

On page 701, verses 1, 5, 6:

"And now I finish my record concerning the destruction of my people, the Nephites. It came to pass they did

701 1  
5Mormon finished  
record.

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Nephites gathered to Cumorah.	march forth before the Lamanites, and I, Mormon, wrote an epistle unto the king of the Lamanites, and desired him that he could grant unto us that we might gather our people unto the land of Cumorah, by the hill which was called Cumorah, and there we would give them battle. And it came to pass that we did march forth unto the land of Cumorah and we did pitch our tents round about the Hill Cumorah, and it was in a land of many waters, rivers, and fountains, and here we had hoped to gain the advantage over the Lamanites."	701	6
In a land of many waters.	This last war of the Lamanites began at the city of Desolation (Mitla), and the last battles were fought in the valley of Mexico.	693	69 71

## HILL CUMORAH.

Hill Cumorah	The Hill Cumorah, where Mormon hid the records the last time, must have been located amongst the lakes north in the land of Desolation in Mexico. This was in 384 A. D. And the abridgment that Mormon made he gave to his son Moroni. We read on page 760 a statement made by Moroni as follows:	701	5, 8
Moroni wanders from scene of battle.	"For, behold, their wars were exceeding fierce among themselves, and because of their hatred they put to death every Nephite that will not deny Christ, and I, Moroni, will not deny the Christ; wherefore <i>I wander whither I can for the safety of my own life,</i> " and in 421 A. D. he buried the records where found, in New York State.	760	
Buries records.	Now these records that were buried by Mormon had been accumulating for a thousand years; all made upon metal by a great many writers, and must have been quite numerous and very heavy, altogether too heavy for any one man to have carried; and the fact that Moroni was fleeing from the Lamanites to save his life shows that there was no possibility for him to have buried the records in the same place where his father Mormon buried them, <i>in the hill he called Cumorah</i> —strong evidence that this hill was located in Mexico. Also we notice that the Nephites, having many heavy battles in and around the city of Desolation, and then gathering in all the Nephite people, men, women, and children, and traveling northward, did not go such a great distance as some have supposed—clear up to New York State. But the records being found in a hill in New York State has led many to believe that there was the one Hill Cumorah, <i>and that the Hill Ramah was the Hill Cumorah, thus making some very unreasonable theories as to the travels and last battles of the Jaredites, as well as the Nephites.</i> One of them is the prophet Ether,	751 752 759	14-15 24 107
Records had been accumulating.	at the time all the Jaredites were destroyed, and the Lord directed him to <i>go forth out of the cave</i> and see the destruction of the people, and he did so, <i>and finished his record.</i>		
Not buried where Mormon buried records.			
Nephite Armies flee north.			
Ether writing in caves in the Land of Desolation.			
Goes forth to view battle each night.			

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Thus it should be seen clearly that the prophet Ether was not taking nightly journeys from the land of Desolation to New York State and back before daylight, as their theories would indicate. Think of Coriantumr, wounded in a terrible manner, as given in the account of the last of the Jaredite battles, where he lay unconscious upon the battlefield, where he was told by the prophet Ether that he was only to live to see another people coming to inherit the land and that they would bury him, walking from New York State down into South America, to be discovered by the people of Zarahemla, and taking with him all of the dead bodies of the Jaredites from New York State down to scatter them over the land of Desolation, where they were found.

Coriantumr unable to travel thousands of miles in his condition.

752 21, 23

Take that statement of Mormon himself concerning the abridgment he made, which reads:

699 36

701 8

687 5

“Therefore, I made *this* record out of the plates of Nephi, and hid up in the Hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were *these few plates* which I gave unto my son Moroni.” (Which was called by Mormon a small abridgment of the principal records handed down through the centuries to him. This was the record which was translated by Joseph Smith and is now called the Book of Mormon, as we have it.)

NEPHITES IN ZARAHOMLA (GUATEMALA) KNEW  
THE JAREDITE HISTORY; THUS THE  
LEGENDS

Mosiah translated the twenty-four plates of the Jaredites, and caused the translation to be written for the people in the land of Zarahemla (Guatemala).

“After having translated and caused to be written the records which were on the plates of gold, which had been found by the people of Limhi, which were delivered to him by Limhi.” “And this he did because of the great anxiety of his people, for they were desirous beyond measure to know concerning those people who had been destroyed. And now he translated them by the means of those two stones which were fastened into the two rims of a bow.”

291 16

17

18

24

25

22

URIM AND THUMMIM—QUICHE TRADITION

“The Quiches hearing of the coming of the Spaniards, the king sent for four young diviners, whom he ordered to tell him what would be the results of this invasion. They requested time to give their answer. Kicah, the king, dissatisfied, sent for the priests, desiring to have their opinion on this important subject, and they, from the ominous circumstance of *a certain stone, brought by their*

“Travels in Central America,” Stephens & Catherwood, p. 328.

Stone of Quiches brought by forefathers from Egypt foretells their doom.

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*forefathers from Egypt*, having suddenly split into two, predicted the inevitable ruin of the kingdom."

"Now, after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time they were destroyed back to the building of the great tower, at the time the Lord confounded the language of the people. Now this account did cause the people of Mosiah to mourn exceedingly; yea, they were filled with sorrow; *nevertheless, it gave them much knowledge*, in the which they did rejoice." 291 24

This shows the ancient people of Zarahemla (Guatemala) had a written account of the coming of the Jaredites and their destruction, and we see in the Quiche traditions that they knew of the coming of the Jaredites; also the place of their landing and their journeyings, and their settlement of their country, now called Mexico.

#### THE COMING OF THE JAREDITE COLONY

Jaredites pre-  
pare eight ves-  
sels.

In the book of Ether, the Jaredite record, it tells of eight vessels prepared by the brother of Jared, as the Lord directed him, for crossing the Atlantic Ocean. They prepared food and water for their journey, and also brought flocks and herds, whatsoever beast or animal or fowl they could carry with them, and the Lord caused that there should be a furious 720 60

Trade winds.

wind to blow upon the face of the waters toward the Promised Land, and thus they were driven forth three hundred and forty-four days upon the water, and they did land upon the shore of the Promised Land. 727 13

Brought into  
Gulf of Mexico.

In their journey across the Atlantic we notice that trade-winds and the Gulf Stream combined would have brought them into the Gulf of Mexico, where the strongest indications are that they landed. With this idea a Quiche legend or tradition agrees.

"Native Races,"  
Vol. III., p.  
270.

"According to a Quiche tradition, the primitive portion of Nahuas were in the distant east beyond immense seas and lands. Canub and Tlocab were the first who determined to leave their country. They sailed in seven barques, or ships, and it was at Panuco, in the Panuco River, near Tampico, Mexico, where they disembarked. It is not stated from whence they came, but merely that they came out of the region where the sun rises."

Quiche legend.

#### CITATION BY BANCROFT FROM TORQUEMADA.

Traditions of  
the Mexican In-  
dians." Vol.  
III., p. 258.  
"Native Races,"  
footnote.

"Certain people came by way of Panuco, passed on *by degrees* (up the Panuco River) to *Tula*, from where they passed on to *Cholula* (Nehor). In Cholula these people remained and multiplied, and sent colonies to people Upper and Lower Mixteca, and the Zapotecan country; and these, it is said, raised the grand edifices *whose remains* are still to be seen at Mictlan, or Mitla, the great 729 43 730 46

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city of the Jaredites; Mictlan meaning *Place of the Dead, or City of Desolation.*

"Hist. of Mex.,"  
Bancroft, p.  
236.

"Cholula was one of the most ancient settlements in the country, with traditions reaching far back into the misty past."

"Native Races,"  
Vol. III., p. 67.

"The Mexicans around Cholula had a special legend connecting the escape of a remnant from the great deluge with the often-mentioned story of the origin of the people of Anahuac."

Ruins of cities.

These legends are very remarkable ones, as the Jaredites had eight barques, or vessels, and the colony was led by two men, Jared and his brother. A map showing the ruins of Mexico shows one great ruin across the river from Panuco, and then many other ruined cities along down the coast south and by the eastern lakes near the present site of the city of Mexico, and a ruin now called Tula, a short distance north of the city of Mexico.

THE LAND CALLED DESOLATION

Place where  
the Jaredites  
were destroyed.

Now the land called Desolation was the place where the Jaredites were destroyed, and the name Desolation was given to the land by the people of Zarahemla because of the unburied dead discovered there when they first landed upon the western continent; and the fact that they called the land southward (south of the Isthmus ) Bountiful, and the land north of the Isthmus Desolation, would indicate their first landing was near the Isthmus, and the unburied dead of the Jaredites was that which established the line called "a day

387 74

Line between  
Bountiful and  
Desolation.

and a half's journey for a Nephite *on the line* Bountiful and the land Desolation, from the east to the west sea." There

388 76

Line fortified.

was a narrower place in this isthmus close to this boundary line, *in the land Bountiful*, that they fortified, or built a number of fortified cities on, and referred to the distance here, from the west sea even unto the east, as a day's journey for a Nephite.

553 39

Bountiful was  
south of the  
Ithmus.

"Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful. . . . There being a small neck of land between the land northward and the land southward."

388 75

77

THE LAND OF MORON.

"Now the land of Moron where the king dwelt, *was near* the land which is called Desolation by the Nephites."

729 43

From legends, we believe we have good reasons to place the land of Moron in regions around Tula, possibly north to Panuco, and south to the land called Desolation by the Nephites.

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## JAREDITE HISTORY

Wickedness of people brings curse upon land.	“And also in the reign of Schule there came prophets to the people who were sent of the Lord, prophesying that the wickedness and idolatry of the people was bringing a curse upon the land, and they should be destroyed if they did not repent.”	731	61
Omer warned to flee.	“And the Lord warned Omer in a dream that he should depart out of the land (Moron); wherefore, Omer departed out of the land with his family, and traveled many days, and came over and passed by the Hill Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he did pitch his tent, and also his sons and his daughters, and all his household, save it were Jared and his family, and Jared was anointed king, and Jared was murdered upon his throne, and Akish reigned in his stead; and there began to be war between the sons of Akish and Akish, which lasted for the space of many years; yea, unto the destruction of nearly all of the people of the kingdom; yea, <i>even all, save it were thirty souls</i> , and they who fled with the house of Omer; wherefore, Omer was restored again to the land of his inheritance.”	735	3-4
Travels many days.			
Settled in Ablom.		736	13-14
Jared made king. Jared murdered.			
Wars. Destruction of all but thirty.			
Omer restored.			

JAREDITE POPULATION FEW IN NUMBER  
BECAUSE OF WARS, ETC.

Jaredites bless- ed. Built cities.	I call special attention to the fact of nearly the complete destruction of the Jaredites at this time; thirty souls only being left beside Omer and his household. Then ensued a long period of blessings from the Lord, when they built up many cities and spread over all the face of the land again, and Heth became wicked and tried to dethrone his father; he slew him with his own sword, and reigned in his stead. And there came prophets in the land again, crying repentance unto them, or there should come a curse upon the face of the land; yea, <i>even there should be a great famine</i> , and they should be destroyed if they did not repent. The people believed not the words of the prophets; but cast them out, and some of them were cast into pits and left to perish. And it came to pass there began to be a great dearth upon the land, <i>and the inhabitants began to be destroyed, exceeding fast</i> , because of the dearth; because there was no rain upon the face of the land; and there came forth poisonous serpents again upon the face of the land, and poisoned many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land southward, <i>which was called by the Nephites Zarahemla</i> . (Not from the United States to South America. That could not be.)	738	30 35
Become wicked. Prophets ap- pear.			
Inhabitants destroyed by famine and serpents.		738	36

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		PAGE	
Continual destruction of the Jaredites.	I call attention to these facts as recorded, to show that before the Jaredites became very numerous there were wars and famines and plagues that destroyed them, showing there never could have been a very great population, as some have supposed.		
Ether hides in a cave.	Now we come to the prophet Ether, who made this record, and finished it, and on page 751, verses 14 and 15, we read that Ether was cast out and he hid himself in the cavity of a rock (cave) by day, and by night he went forth, viewing the things which should come upon the people; and as he dwelt in the cavity of a rock (cave) he made the remainder of this record, viewing the destruction which came upon the people by night; and on page 759, verses 107-108, it says:	751	14-15
Finishes record.			
Words of the Lord fulfilled.	“And the Lord spake unto Ether and said unto him, Go forth (out of the cave); and he went forth and beheld that the words of the Lord had been fulfilled, and he finished his record, and the hundredth part I have not written.”	759	107 108
Ether prophecies to Coriantumr.	During the last great war of the Jaredites, the word of the Lord came to Ether that he should go and prophesy unto Coriantumr, that if he would repent, and all his household, the Lord would give unto him a kingdom, and spare the people. Otherwise they should be destroyed, and all his household, save it were himself, and he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance, and Coriantumr should receive a burial by them, and every soul should be destroyed, save it were Coriantumr.	752	21 22 23
Coriantumr lives nine moons.	“And Coriantumr was discovered by the people of Zarahemla, and he dwelt with them for the space of nine moons.”	202	37
Place called Desolation.	We call attention to the fact that the people of Zarahemla called the place of their <i>first</i> landing the land of Desolation because of the dead bodies of the Jaredites lying unburied upon the land. And it must have been at this time that they discovered Coriantumr, and he lived with them for nine months.	387	74
Num. 10:12.	Now we follow the fighting of the Jaredites and their last warfare, which took place between the land of Moron and the Isthmus of Tehuantepec. The mountains of Ajuseo west of the city of Nehor (Cholula) were called the wilderness of Akish, and the valley of Mexico was called the valley of Gilgal by the Jaredites. Several battles were fought in the valley of Gilgal and the wilderness of Akish, and while Coriantumr, with his army, was in the wilderness of Akish, <i>Shared went up to the land of Moron and placed himself upon the throne of Coriantumr</i> ; but Shared was murdered by the high priest, and he, in turn, was murdered by a man by the name of Lib, who was of great stature, more than any other man among all the people, and in the first		
Internal troubles of the Jaredites.		753	39 40

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year of the reign of Lib, Coriantumr came up (out of the wilderness of Akish) unto the land of Moron, and gave battle unto Lib, and Coriantumr did press forward upon Lib that he fled to the borders of the seashore. 754 45

“And it came to pass that Coriantumr did pursue him, and Lib gave battle to him upon the seashore.” 47

Fight on the sea-  
shore of the  
Gulf of Mexico.

This statement of the battle upon the seashore is an important location, showing the Jaredites fighting upon the shore of the Gulf of Mexico, as we shall see by later evidences to corroborate it.

SOUTHERN BOUNDARY LINE OF THE LAND  
DESOLATIONAnother battle  
on the Gulf of  
Mexico.

“Shiz did pursue Coriantumr eastward, even to the borders of the seashore, and there he gave battle unto Shiz for a space of three days.” 755 62

Again notice the words *eastward* and *seashore*. Must have been the Gulf of Mexico.

Valley of Cori-  
hor.

Then follows the retreat of Shiz through the land of Corihor, killing all the inhabitants before them that would not join them; and they pitched their tents in the valley of Corihor. 729 41

Valley of Shur.  
Valley of Villa  
Alta.

And Coriantumr pitched his tents in the valley of Shur. This must have been in the valley of Puebla, and the valley of Corihor must have been the valley just west of the Rio Atoyac. There were three hard battles here. Coriantumr, having fainted from loss of blood, was carried away by his army, and Shiz commanded his people that they should not pursue. 756 63-64  
69  
70  
71

Then a season of quiet until Coriantumr had recovered of his wounds; during this time the armies had moved north again, possibly to Moron. 757 78

Then comes another battle, and Coriantumr fled to the waters of Ripliancum. 757

Waters of  
Ripliancum  
(Pacific Ocean).

“And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all (Pacific Ocean). Wherefore, when they came to these waters, they pitched their tents, and Shiz also pitched his tent near unto them, and on the morrow he did come to battle.” This is next to the last or final battle of the Jaredites. 757 80

Shiz flees south  
to Ogath.

“Coriantumr did press upon the armies of Shiz, and did beat them that they caused them to flee before them, and they did flee southward, and did pitch their tents in a place which is called *Ogath*. And the armies of Coriantumr did pitch their tents by *the Hill Ramah*, and it was the same hill where my father, Mormon, did hide up the records unto the Lord which were sacred.” 757 82  
83

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## THE HILL RAMAH.

An examination of the various "hills" mentioned in the Jaredite Nephite records.	Many have thought this Hill Ramah of the Jaredites to be the Hill Cumorah, which I am sure is a mistake. We notice on page 697, verses 21-25, that the Nephites and Lamanites were fighting at the city of Desolation in the land of Desolation. And at this time Mormon, seeing that the Lamanites were about to overthrow the land, went to <i>the Hill Shim</i> and did take up all the records hidden there. This shows that the Hill Shim is somewhere close to the city of Desolation. If we can discover in the record that Mormon hid the records in the Hill Shim at any time, it would establish the fact of the Hill Ramah of the Jaredites and the Hill Shim of the Nephites being one and the same, instead of the Hill Ramah and the Hill Cumorah being the same.	697	21-25
Records deposited in Hill Shim.	We turn to page 687 and read an account of Ammoron instructing Mormon at the time he was ten years of age, telling him that when he was about twenty-four years old he should go to the land of Antum, unto a hill which shall be called Shim, and there had he deposited unto the Lord all the sacred engravings concerning this people. We turn to page 689:	687	
Mormon takes charge of Nephite armies.	"And notwithstanding I, being young, was large in stature; therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies. Therefore it came to pass that in my sixteenth year I did go forth at the head of the army of the Nephites against the Lamanites. Therefore the three hundred and twenty and sixth year had passed away."	689	22
Mormon born 310 A. D.	This shows us that Mormon was born 310 A. D. On page 691, verses 42-44, I read:	691	
Mormon gets plates and makes record.	"And it came to pass in the three hundred and forty and fifth year the Nephites did begin to flee before the Lamanites, and they were pursued until they came even to the land of Jashon. Now the city of Jashon was near the land where Ammoron had deposited the records unto the Lord. And behold, <i>I had gone</i> according to the words of Ammoron and taken up the plates of Nephi and did make a record according to the words of Ammoron."	693	42-44
Mormon re-buries plates in Hill Shim.	Here Mormon was thirty-five years old, and he says he did go at the age of twenty-four, eleven years before this time, and took up the plates, <i>and he must have buried them again in the Hill Shim</i> ; for on page 697 it says, in the three hundred and seventy and fifth year Mormon went again to the Hill Shim and took up the records, forty years after the time he took them up the first time, <i>showing that he did hide them in the Hill Shim</i> . And the only logical conclusion that one can come to concerning the Hill Ramah is, that it must have been the Hill Shim in the land of Desolation and near the city of Desolation, where the last battle of the Jaredites was fought.	697	81
Secures them again forty years later.			
Hill Ramah same as Hill Shim.			

WHY HAVE MISTAKES BEEN MADE IN THE  
EFFORTS OF THE PAST?

Why have students of the Book of Mormon failed in the past to discover the correct geography of this wonderful historical record? Several reasons suggest themselves in answer to this question:

The Lord may have decreed it to come at a certain time, for some wise purpose. It was not revealed at the time the record was given to the world; this we know.

Men may have failed to discover the geography of the record because of lack of faith in the record itself, or because they have tried to *make locations* for the principal cities described in the record from ancient ruins, which have been discovered largely in South America, and not successfully working it out from the record itself.

Whatever the trouble, we know the efforts have been a failure in the past; the locations of cities are not in agreement with the descriptions given in the history, as I will note as we pass along with the study.

## ONE ISTHMUS—TEHUANTEPEC.

A mistake in our starting-point, in working out the geography of the Book of Mormon, would be fatal to success; and this, I am sure, has been one trouble in the past. The record tells of "a narrow neck of land, where the sea divides the land," "the narrow pass, which led into the land southward," etc., and I, with others, made the mistake of assuming this to be the Isthmus of Panama. By studying the following description, I discovered the mistake.

On page 388, verses 75-77, I read:

Isthmus between  
Desolation and  
Bountiful.

*"Thus the land northward was called Desolation, and the land on the southward was called Bountiful. And now it was only the distance of a day and half's journey on the line Bountiful and the land Desolation, from the east sea to the west sea, there being a narrow neck of land between the land northward and the land southward."*

This clearly shows an isthmus between the land Bountiful and the land Desolation, and makes it clear that the land northward of the isthmus was called Desolation, and the land southward of the isthmus was called Bountiful.

As we look closely at the description of this isthmus as given in the record, we can see *it could be the Isthmus of Panama.*

Morianton put it into the hearts of some of the Nephites to flee into the land northward.

Moroni sent an army to stop their flight. (Notice!) And it came to pass that they did not head them until they had come to the borders of the land Desolation, and there they did

488 30  
34  
35

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head them by the Narrow Pass, which led by the sea into the land northward.

It is about 400 miles through the Isthmus of Panama to the Gulf of Dulce, where the Archæological Committee locates this isthmus, by the land Desolation, making the army sent by Moroni travel 400 miles through the isthmus before they come to it. This fatal mistake of the committee, to start with, accounts for the error in their maps, as a whole.

Hagoth built ships on the borders (or on the line) of the land Desolation, and launched them into the west sea by the narrow neck, which led into the land northward. 540 6

This shows an isthmus between the lands Desolation and Bountiful, and the statement "*on the line*" must mean a boundary line known to them, between these two countries. This land the people of Zarahemla called Desolation was so called because of the unburied dead bodies of the Jaredites discovered there when they first landed. Therefore the battle-grounds of the Jaredites and the finding of their bodies caused this boundary line to be made, and it may be traced by the description given in the Book of Ether, the record of the Jaredites, in part, at least, as follows: 387 74

City by the narrow pass. The great city built by the Jaredites by the narrow pass (isthmus) Mitla, was called the city of Desolation by the Nephites. Here we can trace the line from the isthmus on the Gulf, by the valley of, and the Hill Ramah, near the city of Desolation and the ruins at Tehuantepec of the city Teancum and the city Jordan. 742 68  
693 69  
695 3  
698 28

Boundary line between Desolation and Bountiful. The boundary line between the lands Desolation and Bountiful must have run along somewhere near where the Tehuantepec National Railway now is, from Puerto, Mexico, in the Gulf of Mexico, to Salina Cruz, on the Pacific Ocean, given as 188 miles. A runner traveling afoot, knowing the country, could cut that distance down a third, no doubt. 388 76

A day and a half's journey. There was a place in this isthmus, fortified by the Nephites, which is referred to as a day's journey for a Nephite. This was *in* the land Bountiful—the same isthmus, but a shorter distance across than that known as *the line* between the lands Desolation and Bountiful. This, and much other evidence, shows this narrow neck of land, or narrow pass, to be the Isthmus of Tehuantepec. We read, "They did 553 39

Narrow pass the Isthmus of Tehuantepec. preserve the land southward (of the narrow neck of land) for a wilderness *to get game*;" and we further read, "The land southward was called Bountiful, *it being the wilderness which is filled with all manner of wild game*." This shows the land Bountiful to be a land southward of the isthmus, and not 742 68  
388 75

Wilderness to get game. *which is filled with all manner of wild game*." This shows the land Bountiful to be a land southward of the isthmus, and not *in* it.

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Nephite runners excelled. The expression "for a Nephite" would imply that Nephite runners excelled the Lamanite runners in speed and endurance. Thus the writer of the record considered it possible for a Nephite to cover the distance in a day, or a day and a half's journey, while possibly the Lamanite runners could not cover the distance so quickly; thus the reason for the expression "the distance for a Nephite." There is a tribe of Apache Indians in Arizona to-day, some of whom, while in the employ of the United States Government as scouts and Couriers, have been known to travel a hundred miles in a day.

494 37

## INDIAN COURIERS, OR RUNNERS.

Indian couriers, to run with messages, were exercised from childhood, and encouraged by rewards to excel in speed.

388 76  
553 39

Montezuma had fresh fish every day from the Gulf coast. A relay of couriers were employed in bringing delicacies from afar; and, as the royal table was supplied with fresh fish every day, brought from a sea-coast more than 200 miles distant, by a road passing chiefly through a tropical climate, we can form some idea of the speed with which these couriers traveled.

"Native Races,"  
Vol II., p. 413"Native Races,"  
Vol. II., p. 175."Native Races,"  
Vol. IV., p. 284.

The Archæological Committee, appointed to make a map of the geography of the Book of Mormon, concluded that the ancient ruins found in Yucatan were among the most ancient of American ruins, and therefore were built by the first and oldest inhabitants, and they called Yucatan "the land of Nehor" of the Jaredites; and now, eminent archæologists have discovered the ancient ruins of Yucatan do not date back farther than 500 A. D.

RUINS IN YUCATAN NOT AS ANCIENT AS SOME  
HAVE THOUGHTBureau of Amer-  
ican Ethnology.  
Bul. 57, p. 3.

"There is strong documentary evidence that about the middle or close of the fifth century A. D. the southern part of Yucatan was discovered and colonized. Coincidentally, Chichen Itza, the first great city of the north, was founded and rose to power.

Other instances can be cited, but this shows the possibility of errors arising in trying to make locations described in the record fit with locations where ancient ruins have been found. This should teach us that archæology should be of secondary consideration; that we must work out the locations of the geography of the Book from the record itself, and then find if the ruins fit in the locations, which can best be done by the aid of the spirit of discernment.

## LOCATION OF THE CITY OF NEPHIAH.

"Neither durst they (the Lamanites) march down against the city of Zarahemla; neither durst they cross the head of Sidon *over* to the city of Nephiah." 511 28



**NAHUA COURIERS OR RUNNERS  
ACTING AS SPIES IN TIME OF WAR**

"The couriers of the ancient Nahuas were tall, and well formed, and of light complexion. Their bodies were girt with a white cotton cloth; they carried a shield in their left hand, and a sword in their right."

"Couriers were exercised in running from childhood and as they grew to manhood their endurance became wonderful, and they could run at the greatest speed for hours."

"In order that important dispatches might be speedily conveyed, towers were built about six miles apart on the highways of the kingdom. A courier would run swiftly to the first tower, then a second take the message on to the next tower, and so on, thus conveying the intelligence with remarkable rapidity."

"According to several authors, an important dispatch would, in this way, reach a distance of three hundred miles in one day."—*HISTORY OF MEXICO, BY CLAVIGERO; 1804 EDITION, VOL. 2. P. 135.*

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City of  
Nephihah.

This is a very clear statement of the location of the city of Nephihah, near the head of the river Sidon. And now I wish to associate some other cities with this city of Nephihah, as follows:

A sea on the  
east near the  
head of Sidon.

“And it came to pass that the Nephites began the foundation of a city, and they called the name of the city Moroni, and it was by the *east sea* and it was on the south by the line of the possessions of the Lamanites; and they

Many cities  
built.

also began the foundation of a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni, and they called the name of the city or land Nephihah; and they also began in that same year to build many cities on the north.”

The ruins of the city of Aaron are now called Naranjo. One other quotation shows us that the city of Nephihah was inland, or not upon the seashore.

Bureau of  
Amer. Eth., Bul.  
57. (See map.)

“And those who fled out of the city of Moroni came to the city of Nephihah and it came to pass that Amalickiah (the Lamanite king) would not suffer the Lamanites to go against the city of Nephihah to battle, *but kept them*

Nephihah not  
on seashore.

DOWN BY THE SEASHORE.”

## MAP COMPARISONS

OLD MAP	B. OF M.	NEW MAP	B. OF M.
<p>"The narrow neck of land, by the place where the sea divides the land," "the narrow pass," etc.</p>	742 68	<p>"The narrow neck of land," "the narrow pass." etc., was:</p>	742 68
<p>THE ISTHMUS OF PANAMA</p>		<p>THE ISTHMUS OF TEHUANTEPEC.</p>	
		<p>There are a number of reasons why the isthmus described in the record could not be that of Panama, and must be Tehuantepec. The record says: "There being a <i>small</i> neck of land between the land northward (Desolation) and the land southward (Bountiful)."</p>	388 75
		<p>This Isthmus of Panama is 400 miles long. Moroni sent an army to stop Morianton and people from going into the north country. "And it came to pass that they did not head them <i>until they had come to the borders of the land Desolation: and THERE they did head them by the narrow pass.</i>"</p>	76 77
		<p>Surely they did not travel 400 miles in an isthmus before they came to it, as the old map represents.</p>	488 30
<p>LOCATION OF THE LAND BOUNTIFUL</p>	388 75 76	<p>LOCATION OF THE LAND BOUNTIFUL</p>	34 35
<p>In the narrow neck of land or in the Isthmus of Panama.</p>		<p><i>Southward of the narrow neck of land, or isthmus.</i></p>	388 75
		<p>The Jaredites built a great city by the narrow neck of land. "And they did preserve the land southward for a wilderness to get game," "<i>Bountiful being the wilderness which was filled with all manner of wild animals.</i>"</p>	76 77
			742 68 69

## MAP COMPARISONS

OLD MAP	B. OF M.		NEW MAP	B. OF M.	
LOCATION OF THE LAND OF NEPHI	95	7	LOCATION OF THE LAND OF NEPHI		
This land first received its name when Nephi and associates settled there. This land of Nephi was located by the Archæological Committee as territory running north and south in South America, from Colombia, South America, down the coast of the Pacific Ocean, into Chili, South America, and some territory east of Colombia.	12		From descriptions of this land given in the book of Mormon, I locate the land of Nephi as Honduras and Salvador, in Central America. I read: "And the land of Nephi did run in a <i>straight course from the east sea to the west.</i> " Again, speaking of the land of Nephi: "Which was divided from the land of Zarahemla by a narrow strip of wilderness (mountain) <i>which ran from the sea east to the sea west.</i> " This mountain range is a very important factor in discovering the location of the geography of the Book of Mormon.	485	8
				485	8
				387	68
					69
			The Lamanites converted by Ammon "departed out of the land (of Nephi) and came into the wilderness (mountains) which divided the land of Nephi from the land of Zarahemla, and came <i>over</i> (the mountains)."	403	14
			Alma, giving the location of the Lamanites over 500 years after they landed, refers to the place where they first landed, called "First Inheritance," as being <i>in</i> the land of Nephi.	387	70
					71
LOCATION OF THE CITY OF NEPHI			LOCATION OF THE CITY OF NEPHI		
This city was located at Cuzco, Peru, South America,	475	101			
on the old map, not because of any description found in the Book of Mormon to make the location, but it seems it was because of some ruins discovered there.	476	113	The Book of Mormon locates the city of Nephi at or near the foot of the mountains that divide the land of Nephi from the land of Zarahemla. Amalickiah, who by	387	68
					69
				403	14
				475	100
					101

## MAP COMPARISONS

NEW MAP	B. OF M.	OLD MAP	B. OF M.
		treachery had been appointed leader and chief commander of the Lamanite army, "marched with his army to the land of Nephi, to <i>the city of Nephi, which was the chief city</i> . The king of the Lamanites came out of the city to meet him with his guards. A servant of Amalickiah killed the king, and	476 106
		the cry was made that the guards or servants had killed their king, and Amalickiah sent his army in pursuit of the servants, and the servants of the king were frightened and <i>fled into the wilderness and came over in the land of Zarahemla, and on the morrow</i> (when the army returned from pursuit of the servants of the king) Amalickiah <i>entered the city of Nephi</i> . This shows the location of the city of Nephi to be at the foot of the mountains dividing the land of Nephi from the land of Zarahemla. The ruins at Copan, Honduras, are at the foot of the mountains separating Guatemala (Zarahemla) from Honduras (Nephi). ("Prehistoric America," by Nadaillac, p. 328.) Bancroft, in giving the boundary of Honduras, gives the name of the mountain chains which form the boundary line between Honduras and Guatemala, and, describing the antiquities in Honduras, says: "Copan, the most wonderful of all, and one of the most famous of American ruins." . . .The location is in the most fertile	111
			113

## MAP COMPARISONS

OLD MAP	B. OF M.	NEW MAP	B. OF M.
		region, <i>near the Guatemalan boundary</i> , on the eastern bank of the Rio Copan." ("Native Races," Vol IV., pp. 69-77.) That which makes the ruins at Copan the most famous of all American ruins is the great stone temple still standing, built after the manner of the Temple of Solomon. ("Travels in Central America," by Stephens and Catherwood, pp. 80-87.)	
LOCATION OF THE CITY OF SIDOM		LOCATION OF THE CITY OF SIDOM	
This city we find located in the center of the land of Zarahemla on the old map.	356 86	This city was not in the land of Zarahemla, but was in the land of Melek. "Therefore, after Alma, having established the church at Sidom, . . . .took Amulek and came <i>over</i> to the land of Zarahemla." The land of Melek, was between the land of Zarahemla and the land of Bountiful.	358 108 110  326 4 609 32
LOCATION OF THE CITY OF NEPHIHAAH.		LOCATION OF THE CITY OF NEPHIHAAH.	
This city is located on the old map on the seashore in the northern part of South America.	486 14 15 16	This city is located near the head of the river Sidon. That would locate it in British Honduras, near the head waters of the Rio - de - la - Pasion, or Sidon, between the cities of Aaron and Moroni, and Moroni was on the east sea. The ruins of Aaron now called Naranjo. (Bureau of Am. Ethn., Bul. 57.) (See map in front.)	511 28  486 14 15 16
LOCATION OF THE CITIES OF LEHI AND MORIANTON.	487 26	LOCATION OF THE CITIES OF LEHI AND MORIANTON.	486 14 15
On the old map we find them located on the sea-		On the seashore north of the city of Moroni, in Brit-	16

MAP COMPARISONS

OLD MAP	B. OF M.	NEW MAP	B. OF M.
<p>shore in the northern part of South America.</p>		<p>ish Honduras. These cities can not be consistently located in South America from the description given in the Book of Mormon.</p>	
<p>LOCATION OF THE LAND OF ZARAHEMPLA.</p>		<p>LOCATION OF THE LAND OF ZARAHEMPLA.</p>	
<p>In the United states of Colombia, South America. This land received its name from a king by that name, who was discovered by the Nephites when they migrated from the land of Nephi into the land northward, and the people were discovered by them when they came down into the valley of a river called by the people of Zarahemla "the river Sidon," and the Nephites named the land back to the mountains by the city of Nephi "the land of Zarahemla." Thus the land of Nephi was divided from the land of Zarahemla by a narrow strip of wilderness (mountains).</p>	<p>201 19 27</p>	<p>Comprises Guatemala and British Honduras, and these boundary lines made by the Nephites in ancient times have been changed but very little, if any. The river Sidon is described as flowing through the land of Zarahemla, and the head of the Sidon was near the east sea (Caribbean) in British Honduras; yet this river formed the boundary line of the land of Zarahemla in one place on the west.</p>	<p>511 28 486 14 15 688 10 304 70</p>
<p>THE LAND OF MELEK LOCATED</p>		<p>LOCATION OF THE LAND OF MELEK.</p>	
<p>In the mountains of South America, near the head of the river Sidon, in the land of Zarahemla, on the old map.</p>	<p>326 4</p>	<p>The valley west of the river Sidon (Usumacinta) and west of the land of Zarahemla, extending from the river Sidon on the west to the borders of the wilderness (mountains).</p>	<p>326 2 4</p>
		<p>This shows the valley of the Usumacinto river west</p>	

MAP COMPARISONS

OLD MAP	B. OF M.	NEW MAP	B. OF M.
<p>THE CITY OF MULEK.</p> <p>In the land Bountiful on the old map, and the city Gid in the land of Zarahemla on the seashore east of Panama.</p>	<p>508 51 52</p>	<p>of the river to the mountains was the land called "Melek."</p> <p>THE CITY OF MULEK.</p> <p>Not in the land Bountiful or Zarahemla, either one. The Lamanite prisoners were marched from the city of Mulek back into the land Bountiful. Nephi and Lehi, sons of Helaman, went forth to teach the word of God among all the people of Nephi, beginning at the city Bountiful, and from thence forth to the city of Gid, and from the city of Gid to the city of Mulek, . . . and to all the people of Nephi in the land southward, and from thence <i>into the land of Zarahemla</i>.</p>	<p>500 51 53 557 77 78</p>
<p>THE LAND CALLED DESOLATION</p> <p>Located as Honduras, Nicaragua, and Costa Rica, Central America, locating the isthmus between the lands Desolation and Bountiful from the Mosquito Gulf across the northern end of the Isthmus of Panama to the Pacific Ocean near the Gulf of Dulce. This is the location of the day and a half's journey on the line Bountiful and land Desolation from the east to the west sea, about 39 miles in the narrowest part.</p> <p>(Report of the Committee on Am. Arch., p. 43.)</p>	<p>388 75 76</p>	<p>THE LAND CALLED DESOLATION</p> <p>So called because of the dead bodies of the Jaredites discovered there. The southern boundary or line was not in the narrowest part of the isthmus. This is indicated by the statement "<i>on the line</i>" (boundary line) between Desolation and Bountiful, which line must have been created by the last battles of the Jaredites, which were fought on the east seashore—the valley of Corihor around the Hill Ramah, and the city of Desolation to the waters of Ripliancum, or the Pacific Ocean. This created the line between the lands Bountiful and Desolation, and this battle-ground ran from the east to the west</p>	

## MAP COMPARISONS

OLD MAP	B. OF M.	NEW MAP	B. OF M.
		sea, about where the Tehuantepec National Railway is now, and Hagoth must have built his ships in the bay of Salina Cruz, "on the borders of the land Bountiful by the land Desolation," "by the narrow neck," Isthmus of Tehuantepec. It is a well established fact that native runners of Central America could travel, on foot, more than 100 miles a day. It was not a day and a half's journey for a Nephite across the Isthmus of Panama—from 20 to 40 miles.	540 6
THE LAND OF MORON.	729 42	THE LAND OF MORON.	729 42
The land of the Jaredites, Guatemala, Yucatan, and Mexico as far northward as the Isthmus of Tehuantepec.	43 753 40 41	Which was near the land called Desolation by the Nephites. The eastern part of Central Mexico from Tampico south to Tula. The ruins at Tula are the ruins of the city of Moron, where the Jaredite kings lived during their last war.	43 753 40 45
THE LAND OF ABLOM	735 3	THE LAND OF ABLOM	
Boston, Mass. U. S. A. Omer and family walked from the city of Moron to this land and returned. If they went from Guatemala to Boston, and return, it was quite a long walk.	4 736	In Tabasco, Mexico, on the shores of the bay of Campeche. Omer and family traveled from Cholula southward to the Hill Shim (Mt. Zempoaltepec), and Moroni says they came over by the place where the Nephites were destroyed. It must have been a battle-ground near the Hill Shim. (It may have been the one at the city of Boaz.) Thence eastward to Ablom by the sea-shore.	697 22 23 25



## MAP COMPARISONS

OLD MAP	B. OF M.	NEW MAP	B. OF M.
		<p>legends of the Indians in Mexico, telling of seven caves in the land Desolation. Must have been caves occupied by Ether during the last war of the Jaredites. ("Native Races," Vol III., p. 64, 67. <i>Ibid</i>, Vol IV., p. 372. Bureau of Am. Ethn., Bul. 28, p. 248.) The next to the last battle of the Jaredites was fought by the waters of Ripliancum (Pacific Ocean), and from there they went southward to Ogath (Oa'a-ca) and the Hill Ramah.</p>	
		The two armies were close together, one in <i>the Valley</i>	751 14 15
		of <i>Oaxaca</i> and the other near Mt. Zempoaltepec, then	757 80 82
		called Ramah and later called Shim by the Neph-	83 759 107
		ites. Read about Ether.	108

MAP COMPARISONS

There are, among the nations of Guatemala and southern Mexico, many strange legends of seven caves, and, no matter how absurd they may have become in the many centuries they have been handed down, they had a beginning in fact. And now, with the history of the acient people before us, we may detect the facts which have become distorted in the legends. The Quiche Indians of Guatemala had legends of the seven caves. These Indians, I have no doubt, were desecedants of the people of Ammon, and are still living in the land of Jershon. Their ancestors knew, at one time, of the history of the Jaredites, and of Ether, the man of God, hiding in caves, while the last war that brought about the destruction of the Jaredites was being fought. One of the legends is as follows:

404 4-5

“There had been men upon the earth previous to the final and perfect creation and they, at the place (or in the land) of the seven caves, had been swept away by a succession of great destructions.” (“Native Races,” Vol. III., pp. 49-64.)

“The Mexicans round Cholula had a special legend connecting the escape of a remnant from the great deluge who found safety in seven caves.” (“Native Races,” Vol. III., p. 67.)

Ether, in following up the armies of the Jaredites, must have hidden in a number of caves, as we read his descriptions of their last war. This Jaredite record was translated by King Mosiah, and he caused the translation to be written and given to the people of Zarahemla (Guatemala). Thus we can discern the facts that the legends of the Indians are built upon.

751 15  
752 24  
759 107-8  
291 16-22  
292 24-25

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LOCATION OF SOME OF THE CAVES IN THE LAND CALLED DESOLATION

A remarkable cave found in Cordoba east of Cholula in the State of Vera Cruz. (“Native Races,” Vol. IV., pp. 434 and 435.)

A cave at Pelapa, a short distance southeast of Mt. Zem-poaltepec (Hill Shim, called Ramah by the Jaredites.) (“Native Races,” Vol. IV., p. 372.)

The cave of Milta, or Mictlan. (“Native Races,” Vol. III., p. 541.)

And others mentioned in different parts of the land, two not far from the city of Tehuantepec, etc. (“Native Races,” Vol. IV., p. 368.) These caves had markings in them, showing they had been occupied at some time in the distant past.

LOCATION OF SOME OF THE CITIES.

Aaron .....	Naranjo, ruins .....	Guatemala.
Angola .....	Huin Anguillo, ruins .....	Mexico.
Bountiful .....	Palenque, ruins .....	Chiapas, Mexico.
Desolation .....	Milta, ruins .....	Mexico.
Gid .....	Piedras Negras, ruins .....	Chiapas, Mexico.
Ishmael .....	Ruins at Opico .....	Salvador.

Jordan .....	Jordan, ruins .....	Mexico.
Mulek .....	Multe, ruins .....	Mexico.
Moron .....	Tula, ruins .....	Mexico.
Nephi .....	Copan, ruins .....	Honduras.
Ogath .....	Oaxaca, ruins .....	Mexico.
Shilom .....	Cinaca Micallo, ruins .....	Guatemala and Salvador
Sidom .....	Ocosingo, ruins .....	Chiapas, Mexico.
Shemlon .....	Sosonate, ruins .....	Salvador.
Shimnilom .....	Jiboa, ruins .....	Salvador.
Teancum .....	Tehuantepec, ruins .....	Mexico.

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LOCATION OF LANDS DESCRIBED IN THE RECORD

Honduras and Salvador .....	"The land of Nephi."
Guatemala and British Honduras .....	"Zarahemla."
West Valley of the Usumacinta .....	"Land of Melek."
From Melek to Isthmus of Tehuantepec .....	"Bountiful."
From Isthmus to Tula .....	"Land of Desolation."
From Tula to Panuco .....	"Land of Moron."
"Land of Jershon" .....	Valleys throughout southern Guatemala.
"Land of Antionum" .....	Valley of Montagua, southwestern Guatemala.

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Quetzal-Coatl .....

The Lord Jesus Christ (John 10:16.)

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ANCIENT INDIAN TRIBES OF HISTORY

Nahuas .....	Nephites.
Olmecs .....	Muleks.
Xicalancas .....	Zarahemlas.
Quiches .....	Descendants of people of Ammon.
Mayas .....	Lamanites.

## INTERESTING NOTES

In regard to the dividing line between the lands of the Nephites and the Lamanites, Bancroft, in his "Native Races," Vol. IV., p. 366, says: "It has been seen, in what has been said on the subject that the dividing line between the Nahans (Nephites) and Mayas (Lamanites) is drawn across the Isthmus of Tehautepec, etc," and in Vol. II, p. 92, is this: "The civilization north of Tehautepec belonged to the Nahua Branch."

In the Book of Mormon there are seven direct references and several indirect references to a narrow pass or a narrow neck of land as a dividing line between the Land of Desolation (Mexico) and the land Bountiful (Guatemala) and several of these references were before the Christian era.

As there is much proof that the Isthmus of Panama did not exist until the great Cataclysm when Christ was crucified, this could not have been the Isthmus of Panama but must have been the Isthmus of Tehautepec as Bancroft, in quoting from Indian traditions has plainly told us.

In "Native Races," Vol. V, p. 210 it says: "The sun and moon were eclipsed, the earth shook and the rocks were rent asunder and many other things and signs happened, etc. . . . This was in the year Ce Calli, which, the Chronology being reduced to our systems, proves to be the same date when Christ our Lord suffered, 33 A. D."

The Book of Mormon in telling of the signs of the crucifixion of Christ on page 624:10 says: "behold the whole face of the land was changed because of the tempests and the whirl-winds and the thunderings and the lightnings and the exceeding great quaking of the whole earth." and verse 6 on the same page says that this all happened in the first month of the year, 34, A. D.

There are accounts of the upraising of the Isthmus of Panama found in many Encyclopedias, Geological Surveys, etc., but I will name only a few. In the New International Encyclopedia, 2nd Edition, Vol 15, p. 764 it says: "Miocene time was characterized by extensive geographical changes through volcanic activity and regional upheaval. Near the close of the epoch, North and South America were finally joined together by the upraising of the Isthmus of Panama," In notes on Pleistocene Fossils, published by the Los Angeles Museum of Science and Art we find: "South America was through ages, isolated from other continents. The Geological upheaval that brought into existence the Isthmus of Panama, thus connected the continents of North and South America."

An article on "Panama Canal" says:

"The Panama Canal connects the Atlantic and Pacific Oceans through the narrow Isthmus of Panama. In ancient geologic periods there was a natural channel here but later the land arose and left the Isthmus as a barrier between the Oceans."

In the Book of Mormon we find many quotations where it says the West Sea is South and the East Sea is North. See p. 485:8; 501:61; 502:78; 549:8. The only places in the Western Hemisphere where these descriptions will fit are the lands of Mexico and Central America.

On page 387:68 is this statement: "And it came to pass that the king sent a Proclamation throughout all the land . . . . which was bordering even to the sea on the East and on the West and which was divided from the Land of Zarahemla by a narrow strip of wilderness." etc.

Evidently this narrow strip of wilderness refers to the narrow range of mountains between the Land of Nephi and the Land of Zarahemla and *today* this narrow range of mountains is the boundary between Honduras and Guatemala and it is the *only range of mountains in the whole Western Hemisphere* that extends from the Sea on the East to the Sea on the West, or from one Sea to the other.

All of the other ranges of mountains are from North to South or N.W. to S.E.

These last quotations are strong proofs that the land of Mexico and Central America are the Lands described in the Book of Mormon. The B. of M. history, outside of the Book of Ether, covers only one thousands years—600 B. C. to 400 A. D. and covers the comparatively small area of Mexico and Central America. Many archæologists believe that the colonies in North and South America, originated in Central America and the Book of Mormon seems to agree with that belief.